Yasssine Benargane, History: When Morocco almost turned into the kingdom of the Taifas [1/5], *Yabiladi*, Posted on 07/10/2018 https://www.yabiladi.com/articles/details/66943/histoire-quand-maroc-avait-failli.html

Before the advent of the Alaouites around 1631, Morocco under the Saadians was divided into several zones of influence. States controlled in particular by two powerful Berber zaouias: that of Dila, in the center, and that of the Illighs in the south. Somewhere in the west, the Republic of Salé had reached its peak, when the Saadian sultans only controlled Marrakech and part of the north, towards Tangier. Even Tetouan was then ruled by the powerful family of Naqsis.

To retrace this story in which Morocco had almost turned into a second Andalusia at the time of the Taifa kingdoms, we need to go back to the 17th century. Around 1566, Sidi Aboubakr ibn Mohammad As-Sanhaji Al-Mejjati united his Berber disciples in a religious brotherhood called the Zaouia of Dila, having first taken up residence in the south-east of Aït Ishaq (province of Khenifra). While it only played a religious and social role at the beginning of its existence, thus maintaining cordial relations with the Saadian power, the Zaouia of Dila will then be transformed into an entity in its own right, influencing political, religious and even literary life. from 17th century Morocco.

From social to politics and from the Koran to the sword

We are in 1603. From the death of Ahmed Al Mansour, 6th Saadian sultan, the dynasty in power is divided against the backdrop of races for power between his sons. "*On the religious level, this period is especially marked by the birth of several zaouias which were all religious stations for reciting the Koran and certain hadiths*", recount Charif Hidaya and Ismail Ait Abderrafie , citing Mohamed Hajji and his work "La Zaouia de Dila and its religious, scientific and political roles "(Editions Ennajah, 1988). The appearance of the Zaouias as centers intended to welcome and feed needy Moroccans dates back to the time of the Almohad Sultan Yaacoub Al Mansour.

The Zaouia will take the opportunity to build "*a solid reputation based on their religious prestige, their generosity, as well as their ability to resolve grazing disputes between Imaziġen transhumant pastors of the Middle Atlas*", writes Michel Peyron, in an article published in the Berber Encyclopedia .

"In the time of [Abu Bakr ben Muḥammad El Mejjati Es-sanhaji], as well as under his successor, both supporters of Sufi conformism, the Zaouia confined itself to its traditional functions of Koranic teaching, of arbitration of conflicts, and of hospitality to travelers. Over the years, however, (...) a real framework of solidarity and mutual aid had been shaped, which, going beyond the framework of the Middle Atlas alone, encompassed the whole of the Amazi pays country, including the Haute Moulouya and the Eastern High Atlas to its southern slope. "

Extract from "Dila", article published by Michel Peyron in the Berber Encyclopedia

The Zaouia of Dila will thus begin its transformation, already initiated by the construction of a place, also bearing the name of Zaouia just like the brotherhood, near Taghoulit (province of Azilal). With the arrival of Mohammad Al Hajj, third leader since the founding of the Zaouia of Dila, the latter declares open rebellion against the Saadian central power from 1638. During the battle of Oued L'Abid in 1638, Mohammed Al Hajj even builds the Saadians.

A state reigning over a large part of the kingdom

He built a new Zaouia de Dila, towards Sidi Ishaq, on the current road connecting Khenifra to Kasbat Tadla. "The situation justifies the creation of a solid rear base and the constitution of an army, given the vacancy of central power in Morocco, following the decline of the Saadians, and the fragmentation of the country into rival strongholds under the supervision of the chiefs. such as El Ayyachi Abou Hassan Es-Semlali, or the filalian Churfas. A second zaouia was immediately created on the site of the current Zaouia des Ayt Ishaq, as well as a fortified city, "says Michel Peyron.

Mohammad Al Hajj "attempted the founding of a Berber dynasty with the support of [Sanhajas] of [Fez] and the Middle Atlas, an attempt [having] almost succeeded", indicates an article in the " Berber Archives ", a publication of the Committee of Berber Studies of Rabat (Volume II - Fascicle 3, 1917).

“Mohammed Al Hajj reigned in Fez and the Moroccan North-West for about thirty years; it is certain that between the Saadian dynasty which died out in Marrakech with Abou Al Abbas Ahmed Ben Zidan and that of Filala which began to [appear] with Mohamed Ali Chrif of Sijilmassa, the dynasty of Dilaite almost subjugated Morocco a second time to the Berbers Sanhajas who had already reigned with the Almoravid dynasty. ”

Extract from the "Berber Archives"

After the capture of Meknes, then Fez in 1641, the troops of the Zaouia of Dila even arrived as far as the port of Safi, thus controlling a good part of the English and Dutch trade which passed through this port at the time. It would have been necessary for Mohammed Al Hajj to oust another rival, El Ayyachi and to ally with the Moors of Sale, thus allowing the Zaouia of Dila to impose itself as a full Berber state.

Mohammed Al Hajj, Sultan of Fez until 1663

Taking advantage of the hold his State had over part of the kingdom's seafront and on the caravan routes between Tafilalet and Saïss, Mohammed Al Hajj even proclaimed himself in Fez as sultan in 1659. Something to irritate Moulay M 'hammed, brother of Moulay Rachid and son of Moulay Ali Chrif, who even addressed a letter to the new sultan.

“The fires of discord that you have rekindled from their ashes are beyond you. The people of Morocco do not recognize you, people of Dila, but the capacity to serve porridge dishes between you. You eat porridge while we eat couscous. Between you, you compete for poems impossible to listen to they are so horrible. As for the sciences, we fairly concede to you the prerogative of them, as long as you only aim by them for jurisprudence or a teaching salary. "

Letter of challenge sent by Moulay M'hammed to Mohammed Al Hajj, quoted by Ahmad ibn Khalid al-Nasiri in his work Al-Istiqsa

And the decline of the Zaouia de Dila will begin. The Dilaites will in fact give up keeping Fez as their capital from 1663, unable to assert themselves in the northeast of the country and on the Atlantic coasts. At the same time, and between 1664 and 1666, the Alaouites put an end to their intestinal quarrels and united around Moulay Rachid. The latter's accession to the throne in 1666 marked a decisive turning point since the new Alawite sultan launched a major operation aimed at the unification of Morocco. The zaouia of Dila will lose all political power in 1668 at the end of the battle of Btan Romman, opposing Alaouites and Dilaïtes who will try a memorable failure. The followers of Zaouia are thus exiled to Fez or Tlemcen, as reported by Jaouad Tebbaâi in Al Hewar Al Moutamaddin. According to the latter, Moulay Rachid will even order "to destroy the new and the old Zaouia".

The Zaouia will try again to rise from its ashes in 1677, with an uprising of the Amazigh tribes, orchestrated by Aḥamad Ben Abdallah, grandson of Mohammad Al Hajj with the support of the Turks before the influential brotherhood is finally razed in 1696 by Moulay Ismail.

Yasssine Benargane, “History: When Morocco almost turned into the kingdom of the Taifas,” [2/5] *Yabiladi*

In this bimonthly series, Yabiladi returns to a delicate period in the history of the kingdom where several parts of Morocco, under the Saadians, were controlled by different entities. In this second part, the story of the Zaouia d'Illigh.

Posted on 07/24/2018

https://www.yabiladi.com/investir/details/67412/histoire-quand-maroc-failli-transformer.html

Before the advent of the Alaouites around 1631, Morocco under the Saadians was divided into several zones of influence. States controlled in particular by two powerful Berber zaouias: that of Dila, in the center, and that of the Illighs in the south. Somewhere in the west, the Republic of Salé had reached its peak, when the Saadian sultans only controlled Marrakech and part of the north, towards Tangier. Even Tetouan was then ruled by the powerful family of Naqsis. To retrace this story in which Morocco had almost turned into a second Andalusia at the time of the Taifa kingdoms, we need to go back to the 17th century.

A dynasty in the heart of Souss

It is about 50 km from Tiznit that Sidi Ahmed or Moussa Semlali, spiritual leader of the Zaouia d'Illigh will build his House in the 15th century. He was “born in 1460 in Bou Marwan from Ida U Semlal (Samlal), a tribe of the Anti Atlas [and] his family would come from the Beni Arous of Jebel Alam in the Tingitane peninsula who venerate the major pole of Moroccan Sufism Moulay Abdeslam b. Masis (died in 1228) ”, reports sociologist Paul Pascon, in his book“ La Maison d'Iligh - Le Royaume du Tazeroualt”(Editions Semer, 1984).

“*Before his arrival, the Tazeroualt was not mystically empty. He is opposed to at least three strong competitors: Sidi Slimane near Tiouanaman, Sidi Yahya or Idder in Tumanar, and an enigmatic Abidar (the lame man) on the very site of the current zaouïa*." Paul Pascon

Sidi Ahmed or Moussa then built the basis of a dynasty which would even compete with the Saadian state, but he died in 1564. And his followers honor his memory, by increasing the donations to his heirs. On this point, Paul Pascon, having analyzed the trade registers called Kounnach, affirms that the sons and the grandson of Sidi Ahmed or Moussa, both named M'Hammed, "*received a donation of ten hectares and bought another ten*". “*When the great-grandson Ali (*Sidi Ali Bou Dmia, alias Abou Hassoun, editor's note*) acceded to sovereignty in 1613 upon the death of his brother Ibrahim (who died without heirs), they both had a hundred or so hectares [and] from 1616, Ali bought with all his hands [and] gathered a thousand hectares irrigated in about fifteen years,*” continues the one who is described as “the father of sociology ”in Morocco.

Sidi Ali Bou Dmia alias Abou Hassoun therefore succeeded in an extraordinary economic expansion and when he died in 1659, he left behind a "*small empire which went from the Draa to the sea, from the Atlas to the Oued Noun and widely open to the Sahara*."

A politico-economic power

In the review "*Agadir e il Grande Sud*" (Editions Casa Editrice Bonechi, 1997), Mohamed Temsamani recounts that "*from the first decade of the 17th century, [the Zaouia d'Illigh undertakes the control of Saharan roads and caravan traffic*." Transformed into the capital of Zaouia, the city "*appears then as the main center of the organization of the trade routes which coming from Black Africa, touches the Moroccan ports before reaching Europe*". It was during this same period that the city of Agadir was transformed into "*a dynamic center which welcomes European traders and their goods*".

"*Danish, Spanish, Dutch and English traders come to the masters of Illigh to place their products. This trade is extremely diversified and concerns local productions and goods from Guinea that the caravans store in the trading houses of the Sous. The registers (Kounnachs , editor's note) which list these exchanges bear witness to the significant wealth controlled by the Zaouia du Souss.* " Mohamed temsamani

But to establish the economic influence on a large enough region, the leaders of the House of Illigh will take advantage of the weakness of the central Makhzen in Marrakech to form a dynasty completely independent of the Saadians. This is the case of Bouhassoun who, from his arrival in power, led the negotiations with the Europeans. "*Having made Illigh a center of spiritual influence and prosperous fairs, Bou Hassoun directs, in person, in Agadir, fruitful commercial relations with the English and the Dutch, by granting them advantageous conditions to divert them from Salé (*heart kingdom of the corsairs, editor's note*) and Safi* (Port under the control of the Zaouia of Dila, editor's note)," tells Younès Nékrouf in "*Moulay Ismaïl and Louis XIV*"(Editions Albin Michel, 1987).

An about-face of the Alaouites?

At the same time*, in the north-east of Souss??*, it is a major change within the ksours of Tafilalet that will change the situation forever. With the proclamation of Moulay Ali Cherif, in 1631, as emir of Tafilalet, the ksar of Tabouasamt declared war on the house of the Alaouites and appealed to the influential Zaouia de Dila. In reaction, the Alaouite Chorfas allied with Abou Hassoun Semlali, head of the Zaouia d'Illigh. The rest will depend on two versions of the story.

The first is reported by M'Hamed Ahda in an article entitled "*Zawiyas de Dila and Semlali: autonomist tendencies in Tafilalt.*" It is said that once arrived in Tafilalet to help his allies, "*Abu Hassoun settles in the oasis and refuses to leave it, leaving his representative there, who is building a kasbah there in order to consolidate his power in the region.*" (see file)

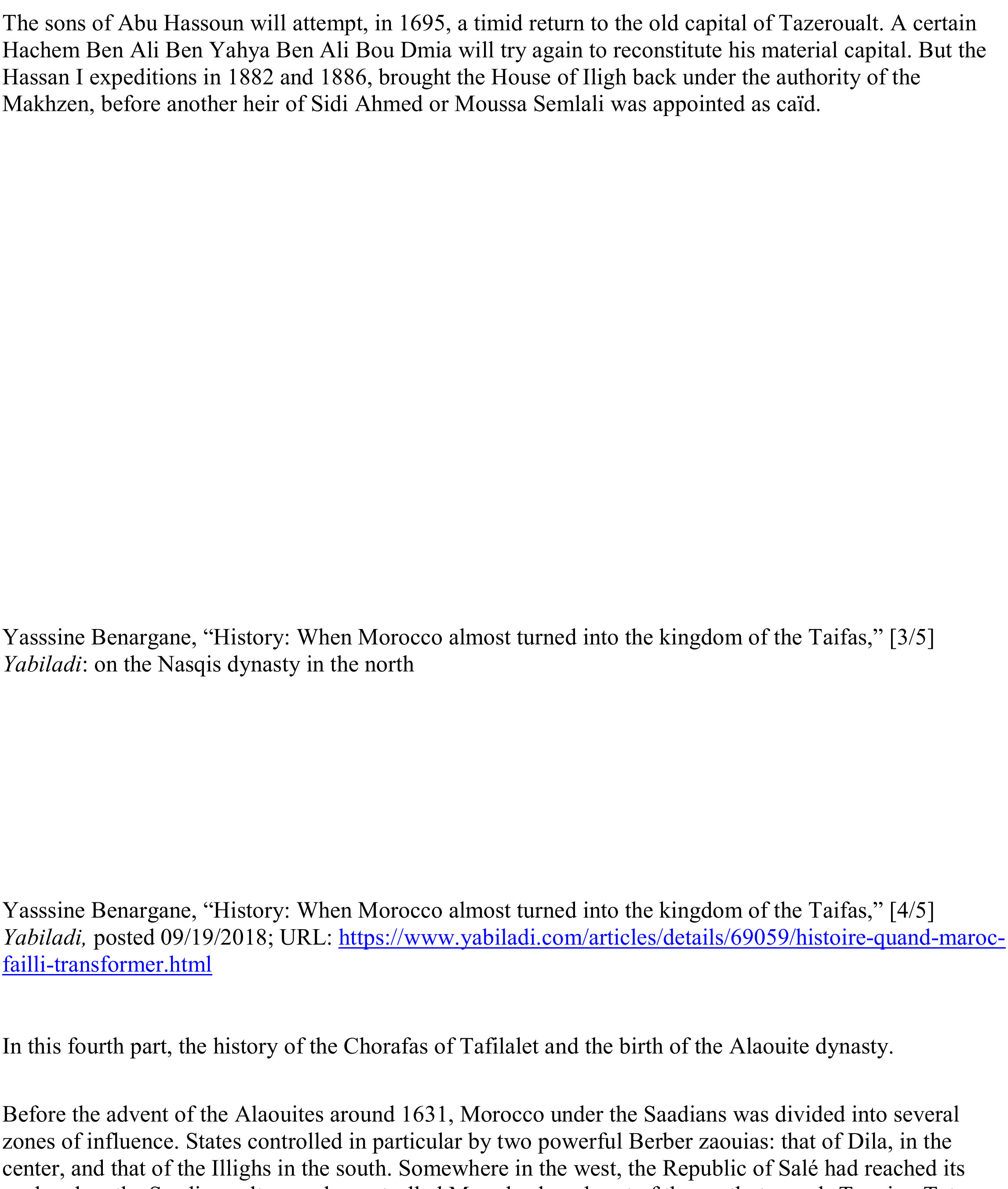
The second is told by Mustapha Sehimi in "*La Grande encyclopédie du Maroc, volume 8*" (Editions GEM, 1987) how "*Bou Hassoun, head of the Zaouia d'Illigh, intervenes alongside Moulay Cherif and then re-establishes for his benefit the authority over the city* (Tafilalet, editor's note).

In 1634, the Dilaites will intervene militarily against the Alaouites, just like the Zaouia of Illigh which, according to M'Hamed Ahda, will face the Chorafas twice. "In 1638, he (Abou Hassoun, editor's note) defeats Moulay Ali Cherif, whom he puts in prison" then against Moulay M'Hammed of the house of the Alaouites, two years later. "In the mid-1660s, Moulay Rachid, brother of Moulay M'hammed, put an end to the latter's power and became the true founder of the Alaouite dynasty by managing to cross the barrier of the Atlas and seize Fez. then from the North of Morocco in 1666 ", continues M'Hamed Ahda.

The latter also reports that just like "the Zawiya of Dila [which] succumbs to its blows at the end of the 17th century", then the turn of the Zaouia of Tazeroualt will come. Indeed, from his conquest of Marrakech, Moulay Rachid will move towards Tazeroualt to put an end to the influence of the House of Illigh. "He disperses Ali's heirs in the Sahara, leaving the inhabitants of the place to distribute the lands accumulated by the dynasty", reports Paul Pascon.

The latter, visiting Illigh several centuries later, describes a "dead castle on the edge of the Sahara, which meditated on the past splendours of a fallen emporium and which philosophically and wisely discussed events that were unfolding so far, so far away. apart from them… "

The sons of Abu Hassoun will attempt, in 1695, a timid return to the old capital of Tazeroualt. A certain Hachem Ben Ali Ben Yahya Ben Ali Bou Dmia will try again to reconstitute his material capital. But the Hassan I expeditions in 1882 and 1886, brought the House of Iligh back under the authority of the Makhzen, before another heir of Sidi Ahmed or Moussa Semlali was appointed as caïd.



Yasssine Benargane, "History: When Morocco almost turned into the kingdom of the Taifas," [3/5] *Yabiladi*: on the Nasqis dynasty in the north

Yasssine Benargane, "History: When Morocco almost turned into the kingdom of the Taifas," [4/5] *Yabiladi,* posted 09/19/2018; URL: https://www.yabiladi.com/articles/details/69059/histoire-quand-maroc-failli-transformer.html

In this fourth part, the history of the Chorafas of Tafilalet and the birth of the Alaouite dynasty.

Before the advent of the Alaouites around 1631, Morocco under the Saadians was divided into several zones of influence. States controlled in particular by two powerful Berber zaouias: that of Dila, in the center, and that of the Illighs in the south. Somewhere in the west, the Republic of Salé had reached its peak, when the Saadian sultans only controlled Marrakech and part of the north, towards Tangier. Tetouan was then ruled by the powerful family of the Naqsis, while the Alaouites controlled all of Tafilalet.

At the origins of the Alaouites settled in this region, a legend told by Gaulis in "*Le Tafilalet, Afrique française*" (1928) and quoted by the historian Paul Doury in " *An occulted failure of Lyautey, the Tafilalet affair: Morocco oriental, 1917-1919* " (Harmattan Editions, 2008). She says that in the 14th century, the oasis of Sijilmassa, plagued by internal disputes, was going through a particularly difficult period. "*The palm trees were withering away, they practically no longer produced dates*", continues the legend according to which "*a delegation of notables from Tafilalet*" will leave in this difficult context for the pilgrimage to Mecca.

"*Returning in 1374, she would have brought with her, from Arabia, a sheriff by the name of Moulay Hassan who had the reputation of a just and pious man and who agreed to settle with them. Under his*

influence, the situation improved. He was later called Hassan El Dakhil, which means 'the envoy or the first to arrive'." Paul Doury

This is El Hassan Ben Qassem Ben Mohammed, originally from Yanbu, a city in Saudi Arabia located on the Red Sea and descended from Hassan Ibn Ali Ibn Abi Talib and Fatima Zahra, respectively cousin and daughter of the Prophet Mohammed. According to number 273 of the monthly review "*Daaouat Al Haq*" edited by the Ministry of Habous and Islamic Affairs, which reports a different version of the legend, El Hassan Ben Qassem was sent by his father at the request of the inhabitants of Sijelmassa.

Muhammad Al-Arabi Al-Shawsh, "The Moroccan Alawite state: establishment, stability, and continuity," *Daaouat Al Haq* http://www.habous.gov.ma/daouat-alhaq/item/7085

The lineage of the Alawi family:

The ruling Moroccan Alawi family is affiliated to its supreme grandfather, the Commander of the Faithful, Ali bin Abi Talib, may God honor him, and her supreme grandmother, Fatima Al-Zahra, may God be pleased with him, in a golden chain of noble noble lineage, from His Majesty King Hassan II, may God protect him, to Imam Ali and our Lady Fatima al-Zahra, may God be pleased with her. (3)

This family was known in the thirteenth century and thereafter as the families of the honorable Sijlmassis, in relation to the city (Sijilmasa), which was founded in 757 AD. It was a base for the desert province of Tafilalet, before the region's base turned into the city of Rissani (4) and his grandfather, Al-Hassan bin Al-Qasim bin Muhammad, who is known as "Al-Hassan Al-Dakhil" had come down there and settled there upon his auspicious arrival to Morocco during the Marinid state era in 664 AH, 1265 AD (5) And there he died in the year 676 AH 1277 AD.

And the story of the coming of this Sharif to Morocco, based on historical sources (6) that the delegation of the Sijlmassi pilgrims wished to have a figure from the Prophet's family among them in Sijilmasa to seek blessings from him, as there was no one in them from the family of the house, so he contacted Sharif "Yanbu Al-Nakhl, (7) Al-Mawla Qasim bin Muhammad, and he was one of the most honorable people of the Hijaz in his time in religion and prestige, so they asked him to send one of his eight children with them to their country in honor and honor for them. His family and their glorification of the Ahl al-Bayt, may God be pleased with them, and the chosen son, who was nominated by his generous morals and polite humanity for this honorable embassy, was Maulana al-Hassan, who was inside, whose kindness was crystallized in a dialogue with his father for the intended purpose. The father said to his son as he tested his thought and behavior: "Whoever does good to you is what you do." with him? Al-Hassan replied: "I will do good to him." The father said: "Who did evil to you? " The clever son replied: "Do good to him!" The Sheikh said: "That evil will be rejected!!" Al-Hassan said: "I will return to him with goodness until my goodness overcomes his evil!! So Sheikh Qassem rejoiced and his face was illumined, and sent him with the Moroccan delegation bidding farewell to him with blessing in him and on his heels. So God answered the prayer of the honorable Sheikh and made the blessing and Yemen coupled with his good-natured son, and his heel from the honorable Alawites. Wherever they went and traveled in the countries of the Maghreb, which opened its arms to embrace this honorable family with all reverence, honor and glorification.

Al-Hassan Al-Dakhil was a righteous man, a hermit, whose knowledge increased majesty and majesty. People loved him and raised him, and gathered around him to seek blessings from him and benefit from his work. He married, at the age of sixty, the daughter of Abi Ibrahim, one of the notables of Sijilmasa, the head of the delegation, who had the honor of coming to him. Sharif had a son with her, and she gave birth to a grandfather, Muhammad, who inherited a secret to him in virtue, blessing and righteousness.

Muhammad ibn al-Hassan al-Dakhil also had one son, al-Hassan, who had two sons: Abd al-Rahman, known as Abu al-Barakat, and Ali al-Sharif al-Sijlmassi, whose personality emerged in the field of jihad and in the fields of philanthropy and charity, and he is the dean of the honorable Moroccan Alawite family. The one who was known as Ali Al-Sharif, distinguished him from Ali Al-Sharif the son, who is the second, and Ali Al-Sharif bin Muhammad - the grandson - who is the third. Ali al-Sharif al-Marrakchi, who is the closest ancestor of the royal family, was known for his mausoleum in Marrakesh, opposite the tomb of Qadi Ayyad, on which the emir of the faithful, Moulay al-Rashid, built a magnificent dome.

Although the star of the Alawi royal family shone and shone politically and socially during the reign of Moulay Ali Sharif I, who died in 1443 AD. Its reputation became well known in the days of the pioneering fighter Moulay Sharif (name) with Ali Sharif III, who *led the Sijilmasa uprising against terrorism and the tyranny of the rulers that destabilized the*

Saadian state and worked to establish unjust separatist emirates, and the uprising of Moulay Sharif was an occasion for the emergence of the Alawite state as a political force with weight. and her position in Moroccan society.

The Beginning of the Alawi State:

The uprising of Mawla Al Sharif paved the way for the establishment of the Alawi State legally in the year 1050 AH-1640AD. With the pledge of allegiance to the people of solution and hatred (8) to his son, Muhammad ibn al-Sharif ibn Ali al-Sharif III, buried in Marrakesh. He is known in the history of the Alawite state as Muhammad I. The pledge of allegiance was renewed to him following the death of his honorable father in 1658 AD.

We have to say that the period that Muhammad I spent in power until his death in 1644 was a transitional period between two eras, the era of sectarian movements battling for influence and rule, as a result of the weakness and dissolution of the Saadian state, and the era of the resurrection of the system and the victory of legitimacy represented in the nation's choice of the Alawite family that restored the country's unity and its sovereignty.

Thus, the word came together after the death of Muhammad I on his brother al-Rashid (1664-1671), and the pledge of allegiance to al-Mawla al-Rashid was evidence of the Moroccan nation's awareness and commitment to the covenant that it took upon itself on the day it pledged allegiance to the founding king, Muhammad I. In the commitment to the sacred pledge, the Moroccan Islamic authenticity that the successor inherited from the predecessor is evident

It was to Moulay al-Rashid that Morocco united under his legitimate authority, and to him is due the credit for establishing the foundations of the new emerging state with what he had to work on reviving the Sunnah and the victory of Sharia, and he was a lover of scholars fond of sitting with them, and he was in generosity and generosity a set of proverbs, so signs of a civilized renaissance appeared during his reign Among its most prominent manifestations is the establishment of the Sharatine School in Fez, and the creation of a spring picnic for students for entertainment and revitalization. Al-Nasiri mentioned in the investigation that he used to attend the gatherings of Sheikh Al-Yusi (9) with the villagers, and commented on that by saying: This is for my life an eminent veil and a great deed, may God have mercy on the people of those determination who knew the right of science and valued it (10).

The Era of Stability and Continuity:

Our honorable state reached the height of prosperity and stability during the reign of the Leader of the Faithful Moulay Ismail bin Sharif (1671-1727), the third of the pioneer brothers whose name and star shined in the history of the Alawite state.

The great monarch was able to achieve complete unity of Moroccan territory from the shore of the Mediterranean in the north to the shore of the Senegal River in the south. In fact, the historian Aba Abd Allah Al-Afrani Al-Marrakchi, a contemporary of Moulay Ismail, mentioned that Moulay Ismail's influence extended to the western Sudan (Senegal and Mali), and that he reached in that what Sultan Saadi Ahmed Al-Mansour Al-Dhahabi and no one before him did not reach (11) and the rulers of Sudan owed allegiance to the Moroccan throne, until France occupied Western Sudan…

Arrived in 1265 in Tafilalet, Hassan El Dakhil died in 1277. Since then, the Chorafas of Sijelmassa marked the local population by their knowledge, their knowledge and their virtues in a province which controlled all the Saharan traffic and the caravan routes.

The Chorafas seized following the threat of the Zaouias

During the first half of the 17th century, Morocco experienced a difficult period, made worse by the death of the legendary Saadian Sultan Ahmed Al Mansour. The ruling dynasty is divided against the backdrop of power struggles between its sons. On the religious level, this period is especially marked by the birth of several zaouias which were all religious stations to recite the Koran and certain hadiths, as Mohamed Hajji tells it in "*The Zaouia of Dila and its religious, scientific and political roles*" (Editions Ennajah, 1988). Zaouias appeared for the first time as centers intended to welcome and feed the needy Moroccans, under the era of the Almohad Sultan Yaacoub Al Mansour.

While the Zaouia of Dila controlled the center and the Atlantic coast going from Salé to Safi, at the time when that of Illigh closed its grip on the south of the empire and in particular the Souss, Tafilalet kept its mode of operation far from the expansions of the two zaouias. But the latter, with the control of more territories, and the support of even more tribes had above all the same objective: "*to extend towards Tafilalet to control one of the caravan routes and thus obtain important resources*," as reported by Narjess

Ghachem-Benkirane, Philippe Saharoff in “*Marrakech, residences and secret gardens*” (Editions Acr, 1990).

The inhabitants of Tafilalet then appealed around 1629 to Moulay Ali Cherif, of the line of Hassan El Dakhil, proclaiming him emir of Tafilalet. An announcement that will be at the origin of an internal war within Sijelmassa, as reported by M'Hamed Ahda in an article entitled "*Zawiyas de Dila and Semlali: autonomist tendencies in Tafilalt*". At the time when “*Tabouasamt appeals to the Dilaites*”, the Alaouite Chorfas will rather choose to ally themselves with Bou Hassoun Semlali, head of the Zaouia d'Illigh. A fragile alliance that will not fail to explode a few years later.

In 1634, the Dilaites will intervene militarily against the Alaouites, just like the Zaouia of Illigh which, according to M'Hamed Ahda, will face the Chorafas twice. "*In 1638, he* (Abou Hassoun, editor's note) *defeats Moulay Ali Cherif, whom he puts in prison*." The Chorafas are then called to elect his son, Moulay M'Hammed, in 1640 as emir to continue his father's work. Other sources indicate that Moulay Ali Cherif, elderly, would rather have abdicated in favor of his eldest son.

From internal wars to the unification of Morocco

Not being unanimous among his family, Moulay M'Hammed is rather preoccupied by the Ottoman threat coming from the East, as soon as he comes to power. Thus, he "*seizes Oujda [and] then sets out to conquer the tribes further to the East*", tells Abdellatif Attafi in "*A look from French-speaking writers on the history of the conquest of Morocco from 1492 to after 1912*” (Editions Publibook, 2018).

But Moulay M'Hammed will lose to the Bou Hassoun Semlali once again in 1640. Not succeeding in repelling the threats against Tafilalet and Sijelmassa, the Alaouites will suffer another defeat against the Dilaïtes in 1646 in Sijelmassa, try to occupy Fez but are repel.

The Alaouites are again unified around a single sultan who is not long in launching a major operation for the unification of Morocco. He thus seized Fez in 1666 to proclaim himself the first Alawite sultan of Morocco, reports Paul Doury. Two years later, the zaouia of Dila will lose all political power at the end of the battle of Btan Romman, opposing Alawites and Dilaites who will suffer a memorable failure. In 1669 and after having conquered Marrakech and put an end to the Chebanats which were on the point of seizing the city, Moulay Rachid headed for Tazeroualt to annihilate the influence of the House of Illigh. Three years later, he died in Marrakech, leaving his brother Moulay Ismail a unified Sherifian empire.

Yasssine Benargane, "History: When Morocco almost turned into the kingdom of the Taifas," [5/5] *Yabiladi.* Posted 09/27/2017. URL: https://www.yabiladi.com/articles/details/57835/histoire-quand-maroc-failli-transformer.html

In this last part, the history of the Republic of Salé. **Based wholly on research, mosrly secondary & tertiary, that lacks an accurate history, and has a skewed perspective as a result.**

Before the advent of the Alaouites around 1631, Morocco under the Saadians was divided into several zones of influence. States controlled in particular by two powerful Berber zaouias: that of Dila, in the center, and that of the Illighs in the south. Somewhere in the west, the Republic of Salé had reached its peak, when the Saadian sultans only controlled Marrakech and part of the north, towards Tangier.

"Republic of the pirates of Bou Regreg", "Republic of Bouregreg" or even "Republic of Salé". The names differ to describe one of the most famous territories which revolted against the central power of Morocco in past centuries to proclaim their independence. Although this young state did not finally prosper until between 1627 and 1668, it owes its existence to a very famous historical fact: the painful expulsion of thousands of Muslims from Spain in the 17th century. **100% wrong!**

The Moriscos of Spain are a Muslim population who chose, after the fall of Al-Andalus in 1492, to stay in Spain. Historians locate their native country in several regions of the Iberian country, such as Granada or Valencia, where they settled in the 15th century. But in 1609, they were forced to abandon their land and leave Spain following a decree issued by King Philip III.

A "half a million" of Moorish refugees in the 17th century

In his work " Histoire des Mores mudejares et des Morisques " (GA Dentu editions, 1846), historian Albert de Circourt indicates that the expulsion affected between 120,000 and 130,000 people out of a population of around 400,000. Thousands of Moriscos had been killed in clashes preceding the refoulement, others murdered near ports while their children had been abducted. Some also had to convert to Christianity to stay in Spain.

The Moorish exodus is one of the consequences of the accomplishment of the Reconquista, the historian Leila Maziane wrote in 2009 in an article published in the review "Cahiers de la Méditerranée", entitled " Salé au XVIIe siècle, terre d 'asylum Morisque on the Moroccan Atlantic coast ". The professor of modern history at the Faculty of Letters and Human Sciences of Ben M'sik in Casablanca returned to the origins of the creation and development of Salé. A town on the Moroccan Atlantic coast which will then gain political independence from the Saâdi throne, and above all a strategic corsair port, Salé owes, according to the historian, its emancipation to "*The Reconquista and the expulsion of the Moriscos*" from the Iberian neighbor.

"*Between the clandestine departures to the Maghreb, throughout the 16th century, and the final expulsion, we can estimate at half a million the total number of those who abandoned Spain. This departure gave rise to a gigantic military and naval operation, remarkably executed. Málaga, Gibraltar, Tarifa and Cadiz were the main ports of embarkation for those expelled to Morocco. They then landed in Tangier, Ceuta and Melilla. This important migratory flow saw thousands of men arrive in Morocco, the exact number of which escapes us. Cities like Fez and Tetouan were completely repopulated.* "

The Moors residing in Hornachos, in western Spain, were the first to be massively expelled. About 3000 people of this population will find refuge in the old medina of Rabat and around the two banks of the Bouregreg. They will then be joined by 10,000 other Moors expelled from Spain.

Rabat, Salé and the Qasba united as an independent state

Fertile ground for the installation of a strategic port aiming first of all at the prosperity of the local population but also to take revenge on Spain, Salé will very quickly be associated with pirates and privateers and with the activities carried out by its new inhabitants. . An association of pirates and privateers, safe from attacks thanks to the geography of the entrance to the mouth of the Oued Bouregreg, will therefore decide that it is time to make history and stand out from the crowd. an almost dying Saadian Morocco, the Saadian dynasty (1549-1660) indeed experiencing its last years of existence.

If Salé-le-Vieux, or the current town of Salé already known to be one of the most important ports of the Marinid era, is taken over by the Hornacheros, the first Moors expelled from the Iberian neighbor, the Andalusian Moors choose them to settle on the other bank of Bouregreg, near the Qasba and the district already inhabited near the river, on the site of the current medina of Rabat.

In her article, historian Leila Maziane also reports a period when "*the new arrivals lived for a while with the honor and obedience that real subjects owe to their sovereign*". But the Moriscos will end up revolting, by becoming "*masters of the Alcassave or of the castle of Salé-le Neuf and by the same means of the city*".

In 1627, the "Republic of Salé" proclaimed its independence, not only vis-à-vis the sultan, but also vis-à-vis the marabouts. It will even set up as a veritable "Republic" with an established government, which "*is none other than the one they had in Hornachos*". With executive power belonging to a governor or caid elected each year, a council called Diwan made up of sixteen members, and a tribunal made up of two cadis from Spain, the new state did not have to worry about central power.

It is moreover Jan Janszoon alias Murat Reis the Young (born in 1570 and died in 1641), a pirate of Dutch origin, who will be named first "grand admiral" and president of the new republic. Only three years after its establishment, the Republic of Salé will experience a first shock with the revolt of the Andalusian Moors. "*In May 1630, the two parties* (the Hornachos and the Andalusian Moors, editor's note) *reached an agreement: the Andalusians would have a caïd elected by them but residing in the citadel; they would appoint half of the members of the Diwan, and this assembly would hold its sessions in the Qasba; finally, they would have a share of customs revenues* ".

A real "republic" of pirates

The main commercial activity of the new Republic was none other than slavery and activities linked to piracy. ***Where did this fanciful lie come from? Nothing of the sort is supported by the facts.*** Pirates captured slaves *for sale to the Ottoman Empire* ***?? not even sold in Algiers, the nearest Ottoman port*** or in slave markets in North Africa and the Middle East. European states, therefore, suffered from privateer raids to the point that populations deserted the coasts threatened by pirates. The corsairs of Salé also attacked ships, especially those carrying goods, throughout the Mediterranean, in Europe, in America and even in sub-Saharan Africa, thus building the bases of a profitable economy and marking with a red iron a formidable reputation in all the region.

The Pirate Republic therefore prospered thanks to its attacks and raids as far as Cornwall, at the south-western end of the island of Great Britain and even in Iceland. In the United Kingdom, the British will remember the "Sallee Rovers" (the skimmers of the Salé seas), stories reported in Robinson Crusoe, a book written by Daniel Defoe in 1719 on the life of a certain Alexandre Selkirk, who is said to have been captured by corsairs from Salé.

But although pirates made a lot of money and managed to pose a real threat to European countries during the 17th century, the Republic of Salé did not survive for a long time. These leaders will first cease to recognize the authority of the Saadian Sultan. They will also stop paying their taxes. ***They were allowed by al-Mansur to retain the tax due him to facilitate repairs to the harbor, maintain a military, and perform those duties he was not able to provide from 1595.***

But the end of the Republic of Salé will be signed by the Zaouia of Dila and the Alawite sultan Al-Rachid. Moroccan Sufi brotherhood founded around 1566 and playing a leading role in Moroccan political and religious life in the 17th century, the Zaouia reached its peak around 1659, controlling much of northern Morocco. From 1641, the Zaouia of Dila of Muhammad al-Hajj ad-Dila'i places these hopes on the Republic of Salé, which will be under pressure. During this same year, the leader of this brotherhood will govern Fez until his proclamation as sultan in 1659. The following year, the conquest of power by the Alawites and the accession to the throne of Moulay Rachid in 1666 will mark a turning point, and the zaouïa of Dila will lose all political power in 1668. The same year,